Hikayat Indraputra.

By R. O. Winstedt, D. Litt. (Oxon.)

In Journal No. 82 (1920), pp. 145-6, I discussed the date of the Hikayat Indraputra, prefacing my paper with references to the MSS. of that romance. Here I propose to give an outline of the story from the lithographed Singapore edition and to add notes on some of the incidents and sources of the tale.

Indraputra was the son of Bikrama Puspa, ruler of Samantapuri, and his queen Jumjuma Ratna Dewi. Astrologers prophesied luck for him but declared that at the age of seven he would be separated from his parents and undergo many adventures; they advised that he should not play with animals. One day two craftsmen made the king fishes that swam and a golden peacock. The peacock flew off with Indraputra and set him under a pomegranate tree in the garden of Ninek Kebayan. When the old lady went to sell flowers in the palace, she took Indraputra, pretending he was her grandson. He was brought up by her and a childless vizier. The ruler of that country, Shahsian, speared a deer while hunting and noting how a fawn ran to tend its wounded dam thought of his own childlessness and ordered his viziers on pain of death to discover a means of getting him a child within 40 days. Indraputra volunteered to get from Berma Sakti a cure for the king's childlessness. He sets out. All the beasts of the forest bow to him and beg for help against their persecutor, a Raksasa, who dwells on Mt. Indra Gilan.

He comes to this bone-strewn mountain, whereupon a human skull warns him not to ascend and tells how the demon in the form of an old man had cut him down. The demon meets Indraputra in the shape of an old woman and offers him a sword: he cleaves the demon in two. The demon changes into a young woman: the hero resists her blandishments. The demon changes into a corpse beside a hill he creates. Indraputra ascends and enters a cave full of riches. He reaches the top of the mountain and descends on the opposite side into an orchard. He comes to a plain (*Padang Lela Sri*) beside Mt. Teraji (ترعاجي) where Muslim Genies feed, water and exercise their horses, and practise warriors' games, under Prince Nabat Rum Shah (نبات رمشا) son of Dzahir Johan Shah (طاهير جوهن شاه). Infidel genies under Tamar Jalas (تمر جالس) the son of Tamar Boga (تمر بوݢ) trespass there. The two troops fight. Indraputra helps the Muslim Genies and slays Tamar Jalas. He is given princess Jajama

(جبجما) Ratna Dewi, sister of Nabat Rum Shah, in marriage. Anon he leaves on his quest. He comes to Lake Shamendiran (شمنديرن Samudari *Juynboll*) and sees corpses strewn under a large tree. One of the corpses warns Indraputra that a man-killing Raksasa lives by the lake whose coming troubles the water. Indraputra pretends to sleep and seizes the demon or fairy (*pĕri*) by the hair. The fairy gives him a magic stone (*guliga*) which will raise storms, thunder and lightning; also he tells how once in seven days Princess Gemala Ratna Suri, the betrothed of Raja Dewa Lela Mengerna, bathes in the lake and how atop her bower is a magic stone.

The fairy bids Indraputra steal her jacket while she is bathing and demand the talisman as ransom. The fairy takes Indraputra to his golden bejewelled palace under the lake.

Now Gemala Ratna Suri dreamt she was nipped by a dragon and her talisman stolen. She and seven serving nymphs (*bidu-anda*) don flying jackets and fly (followed by flying caskets of rice-paste and *langir*) down to the lake, where under a pomegranate tree hides Indraputra, having ascended by virtue of his magic stone from the fairy palace below the lake. The princess and her companions bathe. Indraputra steals their flying jackets and then by virtue of his magic stone descends under the water and nips the princess' toe. She ascends the shore with her attendants. In vain they hunt for their jackets. The princess waits biting her finger under a date tree. Indraputra bandies verses with the nymphs. At last the princess approaches and promises him the magic stone in return for the flying jackets. Seated on one of the flying caskets he follows the princess to get the stone. The girls enter the bower. Indraputra is left outside. He forces the seven gates of the seven fences, guarded by an elephant, a tiger, a lion, a rhinoceros, a dragon, a roc (*Gĕroda*) and Raksasas on horseback—all mechanical terrors with jewelled eyes; their springs cut by the hero, they fall down. He is taken to a pleasaunce full of singing birds and bathes in a fragrant stream, attended by the nymphs. He is put to sleep in the hall called Rangga Puspa Brahi, whose walls are of glass and ceiling adorned with a tree wherein an owl sits.

He marvels at the wonders of Allah. The princess gives him the magic stone that can create a country with viziers and thousands of genies under four captains, Degar 'Alam leader of genies and fairies, Degar Kilat who in an instant can go to a far country or under the sea, Degar Agas who can fetch fire or wind, Degar Sru who can call down mist and lightning. To use the stone the hero must invoke the princess' ancestor, Dewa Lak Pri (لقڤري) who lives in the sea.

Now Raja Dewa Lela Mengerna got a deer while hunting and sent it to his betrothed. The messenger reported that the bower had been forced and there was a youth with the princess. Raja Dewa Lela Mengerna sets out to fight. Indraputra by means of the magic stone calls up rival forces and engages in single combat with the angry prince, calling rain to dout his rival's fire and so on. Nabat Rum Shah comes to his help. Raja Beatadzir (بحتغر) Shah, father of the princess Gemala Suri, hearing she has entertained a mortal, is angered and prepares his armies, but the demon of the lake pacifies him. He settles the strife, and weds his daughter to her betrothed. Indraputra stays with the newly married pair. One day while they are hunting Dewa Lela Mengerna leaves Indraputra for a while and the hero falls asleep under a tree, where Tamar Boga flies off with him to cast him into the sea. Indraputra slays Tamar Boga and falling into a vast plain comes to a stream sweet as honey whose shell-fish (*karang*) accost him by name.

He eats the fish throwing back the shells which become alive again. A white lotus floats up and accosts him. He puts it in his turban, where it turns to rose-water and drips on his body. A red lotus floats up and then a blue; he wears both and they turn to scent. Fish and crabs greet him; he eats them and throws bones and shells into the water where they come to life. Flowers greet him; he plucks them and they turn to posies (*gubah; malai*). He comes to mountains of iron, tin, brass, silver, gold and gems respectively, on all of which birds welcome him. He comes to a mountain of fire and in despair uses his talisman to summon Dewa Lak Pri, whom he asks to take him back to Gemala Ratna Suri. It is a long journey, "seven days' flight for a bird," and if he asks for water he will fall into the lake called Sea of Love (*Bahar u'l-'Ashek*), whose sands are of gold and banks of camphor, and mud of musk, and stones of jewels.

Of course he asks for water and descends at the lake. On its waters are beflagged boats (*pelang, lanchang*) of gold and silver, and royal genies and fairies race them. By the aid of his talisman Indraputra creates a storm and sinks the boats, drowning many of the fairies; then to the amazement of the survivors he stills the storm and restores the boats and the drowned fairies. He comes to another lake Baharu'l-Waji (بحرالواجي) by which is an island Bahrum Dewa.

On that island is a girl chased by two men; she turns herself into a flower and they become pigs and try to eat the flower; she changes into a gem and the men into eagles which strive to seize the gem. A voice calls Indraputra. The gem falls into the lake and becomes a blue lotus; the birds change into dragons. All vanish. Four maids stand by the edge of the lake. They tell Indraputra that the princess was Seganda Chahaya Iram daughter of

Raja Buang Shah, being chased by two suitors (*mambang*) Degar Akas and Ngedan Kilat, both of whom had been encouraged by her father while she was a child. By the advice of astrologers she had been put on the island along with a tablet (*loh lazuardi*): the astrologers had prophesied that a mortal Indraputra would solve the difficulty of the two suitors. Indraputra reads the writing on the tablet. The maids invoke the princess who rises to the surface a lotus and changes into a princess and talks to the hero. The two suitors appear in anger. Indraputra pacifies them and taking the princess to a well bids her look into the glassy surface. Her shadow becomes a princess identical with herself, who is named Seganda Chahaya Bayang-Bayang. The princess takes Indraputra on an elephant into her kingdom and all the people run to see, "some with skirts half adjusted, some with jackets half donned, others with hair untied." The two suitors marry the two princesses.

Indraputra comes to a mountain where is the treasury of Raja Bahrum Tabit (صلينه *v. Ronkel,* طابق *J.*) guarded by a cobra (called ممدود *J. and R.*) which he kills. He enters the forty chambers and is attacked by a horse, a genie Zanggi Gerdan, whom he tames with genies' language. The horse tells him to take a talisman from the head of a glass casket containing a substance (بدي زهر) from the belly of the cobra: that substance will revive the dead.

Now in the land of Zaitun (زيتون) ruled Raja Puspa Pandai, a Muslim genie, who had a son Detar (ديتار) Pandai and a daughter Chendra Lela Nur Lela: his subjects were apes and monkeys, sloths, squirrels and beasts of the forest, who by night became human beings. He puts his daughter in a guarded bower with a myna-bird and a parroquet to amuse her. The birds sought a husband for their mistress and thirty-nine suitors came and heard the fish sing in the pond beside the bower but fell severed from the bridge of swords which led up to it:—the first suitor when sought was reading the romance of "Baginda Shah 'Alam." Now Zanggi Gerdan flew with Indraputra to this bower and the hero entered it safely. He dipped his magic substance in water from a glass bowl (*mundam*) and restored the 39 suitors to life. The princess took him to her parents.

In Zaitun was a great *dewa* king, Raja Gohar (كوهر) Jin, who had a daughter Talela Mandu (Madu *J.*) Ratna he kept in a guarded bower on the plain of 'Aji. To this bower came the golden peacock, which had flown off with Indraputra, and told the princess of his prince's graces. She called a draftsman to draw his likeness. The peacock drew an outline on the draftsman's breast and the man copied it.

After arranging that princess Chendra Lela Nur Lela marry Nabat Rum Shah, Indraputra departs on his steed and waters him at a pool where a *dewa* Malik Zahib waters his goats. Malik Zahib is angry. Indraputra by magic dries up the pool and at Malik Zahib's entreaty refills it with water. Talela Mandu Ratna sees him and sends her maid to ask Malik Zahib who he is. Malik Zahib prevaricates, but when the maid threatens his goat will die if he fail to tell, he reveals the name of his visitor. Her mistress tells her to take the golden peacock and pretend to sell him to Malik Zahib in the presence of the stranger prince. Indraputra recognizes the peacock and asks to meet the princess. Verses are bandied between him and the maid. At night his magic steed takes Indraputra into the princess' bower. Using the talisman given by Gemala Ratna Suri he calls up hosts to fight the guards set round the bower by Gohar Jin. A great battle ensues. Indraputra captures and throws into a trance 40 champions including Raja Ghuran Shah, whose sword is a foot broad. Raja Lela Mengerna, Raja Nabat Rum Shah and all the royal fairies and genies, whom Indraputra had helped on his travels, arrive. Raja Gohar Jin accepts the hero's suit for his daughter's hand. The 40 champions are brought to life by a talisman dipped in oil.

In Samanta Beranta ruled Raja Talela (تليل: تليل *J.*) Shah, father of princess Sri Bulan, the sought of many suitors. In that land was a lake and by it a cave where dwelt a demon Ghuran Akas (غور كش *J.*) who roved and slew folk at night. Efforts to slay the demon and to block his cave failed. Astrologers declared he could be killed only by Indraputra. The ruler sent his sons Maharaja Derkas (دركس) and Indra Jilani with a letter inviting Indraputra's aid. Indraputra set out, carrying his bride in a pearl casket, and followed by all the warriors and fairies he had helped. (The passage where Talela Shah asks his son if each passer-by in the procession is not Indraputra reminds of an exactly similar passage in the *Hikayat Pĕlandok Jĕnaka* (Malay Lit. Series 13, 1915, p. 65) where Raja Singa puts the same question to Raja Kra before Raja Mousedeer passes). Indraputra enters the cave of Ghuran Akas, lighting its depths by his talisman and slaying the huge demon. In the cave is a treasure chamber, on whose door is inscribed the name of Raksa Shah, ancestor of Raja Bahrum Tabut. It takes a month to traverse the cave, wherein is found a pleasance, a bower and a sea guarded by Derma Gangga who gives Indraputra a magic arrow. Indraputra marries Princess Sri Bulan. The pair are escorted seven times round the country on a seventeen-tiered platform (*pancha pĕrsada*).

Bahrum Tabut, ruler of دالعرلهولس or الموس hears how Indraputra has slain Ghuran Akas and sends him a challenge. Indraputra by magic twists the head of the messenger, an infidel

genie, face behind, and sets out to meet his aggressor. On his magic arrow he shoots to the feet of Bahrum Tabut a tablet (*loh lazuardi*) found in Ghuran Akas' cave predicting death. Terrified Bahrum Shah seeks peace and welcomes Indraputra to his palace.

Indraputra goes to the land of Raja Puspa Pandai and marries Nabat Rum Shah to Princess Chendra Lela Nur Lela.

Raja Dewa Lela Mengerna tells Indraputra that to meet Berma Sakti he must shut his eyes and wish: opening them he will find himself on a plain under a great tree; to sleep under that tree is to invite death from the demon that lives in it; presently a light as of swords will be visible and that light will be Berma Sakti and must be followed. Indraputra observes this advice. The demon of the tree gives him a talisman that will save him from death and enable him to enter rock or timber. The light he follows turns into a pleasance, wherein dwells Berma Sakti surrounded by his pupils (*murid*). At the full moon Berma Sakti takes Indraputra to the lake Bahar-ulka (بحرالقا) and the island Maalim Khirat (معالم خيرة) where a white lotus to cure the childlessness of the ruler of Shahsian is to be found. On the way the pupils of Berma Sakti are scattered by a storm our hero invokes and he arrives before them on his flying horse. At the island he turns into a dragon and frightens them and calls down rain that wets them while he remains dry. Berma Sakti takes him to a pool where floats a white lotus. They all return to Berma Sakti's palace. At night Indraputra calls forth his three wives out of his magic pearl casket. Berma Sakti takes him to the plain Puspa Beranta where a throne mysteriously appears and a sword of its own accord slays the pupils whom Indraputra is ordered to revive with his charm (بدي زهري) The sword then chops them to pieces and Berma Sakti has to use his own magic stone (ثمش قم) to restore them. Berma Sakti tells how the white lotus must be cooked as vegetable; if it fades, there is poison in the pot, for which he gives Indraputra a talisman that will serve as an antidote. He tells Indraputra to close his eyes and wish. So our hero finds himself back in Ninek Kebayan's untended garden. He presents the white lotus to Raja Shahsian. The jealous viziers poison the dish to kill him. He uses his talisman. He becomes court chamberlain. Two maids of the court eat plants that spring from the discarded seeds of the white lotus and become pregnant. The jealous viziers accuse Indraputra of seduction and set him and the girls adrift at sea on a raft. Raja Shahsian's queen bears a daughter, Mengindra Sri Bunga, and thirty-nine princes come to woo her.

Indraputra's raft is broken in a storm; the girls are lost; Indraputra walking below the sea comes to the bower of an old prin-

cess, Raja Dewa Al-Kafri (القفري) grandmother of Gemala Ratna Suri, who gives him a cloth Samanta-Puri, (Sutrapuri *Juynboll*) which laid on the body of a sick person will effect a cure. After wandering seven years below the sea our hero returns to the country of Raja Shahsian and finds his daughter sick. The king proclaims he will marry her even to a slave if he can cure her. Indraputra cures her with his cloth. Then the jealous viziers and the 39 suitors urge the king not to fulfil his promise but to take the princess to the island Pelinggam Dewa and give her hand to the suitor who can catch her favourite parrot. Indraputra uses his talisman and calls genies to build a magnificent barge, which the princess chooses before those of other suitors for her voyage. He calls down a storm which troubles the others while his barge sails through calm waters. On the island the parrot is released. The princely suitors climb a tree (*mĕrangsi*) to catch the bird. Indraputra fires a magic arrow that turns into wasps and bees which sting the suitors and makes them tumble to earth. Indraputra goes to the tree and the parrot alights on his hand. They return. The princes are defeated by Indraputra at sword-play. Ten of them waylay and slay him. His three wives issue in male attire from the casket wherein he keeps them and restore him to life by using the بدي ذهري . Indraputra on his magic steed beats the prince on horse-back. Again they kill him and hack him to pieces. His three wives in male attire find the corpse and show it to Raja Shahsian. Later they revive him. He beats the princes at archery, his magic arrow creating a cloud and wind to disperse the cloud, fire and rain to dout the fire, the arrow returning each time to the quiver: by his magic the arrows of the princes cannot be drawn out of the quivers. Raja Shahsian prepares to marry his daughter to Indraputra, who sends for all the friends of his travels. The wicked viziers and the princes remove all weapons secretly by night and prepare to attack Raja Shahsian. Indraputra calls on Dewa al-Kafri and uses (*tambangkan*) his talisman, whereupon is created a country of fairies and spirits armed and mounted on horses and elephants. Also Indraputra's friends arrive in hosts. The wicked viziers and princes determine to flee by sea. Indraputra calls down storms that destroy their ships. Degar Agas from the air tells them who Indraputra really is, and they return and ask his pardon. He marries princess Mengindra Sri Bunga and finally, taking his four wives in the casket worn at his waist, goes down to a ship and sails to his parents at Samantapuri, where amid great rejoicing he is made Sultan.

The *Hikayat Indraputra* bears marks of being a pastiche, containing a number of folk-tales clustered round the person of the hero.

Flying wooden peacocks are common in Indian folk-lore (Parker's "Village Folk-Tales of Ceylon," II, pp. 18-30, III, 88-91; Chavannes' "Cinq Cents Contes et Apologues," II, p. 378).

In one Sinhalese tale (Parker, *op. cit.* III, p. 194) there is a prince who astrologers say will be spirited away to wander, who is therefore carefully guarded, who is given a toy wax horse and flies off on it to the house of a "flower-mother," the Malay Ninek Kebayan:—the beginning of our tale though the rest of the story is quite different. The incident of a prince seeing a fawn run to its wounded dam is found also in the *Hikayat Nakhoda Muda* (J. R. A. S., S. B., 83). The incident of a speaking skull is found in the well-known *Ht. Jumjumah* where a skull addresses Jesus:—the romance was translated in the "Asiatic Journal," 1823. The theft of the flying jackets of a princess and seven attendant nymphs occurs in the *Ht. Malim Deman* (J. R. A. S., S. B., No. 83), and is the plot of a world-wide tale:—Hartland's "Science of Fairy Tales," ch. X; Parker *op. cit.*, II, pp. 344-355. The talisman that can call up cities and people from the inane is common in Eastern folk-lore: Parker *op. cit.* III. p. 130; Natesa Sastri's "Story of Madana Kama Raja," p. 20; "Sagas from the Far East", p. 135. The transformation of a girl into a flower and a gem and of her pursuers into pigs finds parallels in the Hikayat Sri Rama, in "The story of Madana Kama Raja," p. 2, and in Swynnerton's "Indian Nights' Entertainments," p. 216; the transformation of a girl into a lotus in Stokes "Indian Fairy Tales," p. 144. A luminous cobra-stone such as lights the cave for our hero is found in many Indian tales:—Frere's "Old Deccan Days," p. 36; Day's "Folk-Tales of Bengal," p. 18; Jataka tale, No. 543, vol. VI, p. 94. So, too, the magic stone that dries up water (Parker, *op. cit.* II, pp. 14-15) and enables princes to visit palaces under the sea (L. Behari Day's "Folk-Tales of Bengal," p. 17). Of the quest for a flower as medicine I have written already (J. R. A. S., S. B., No. 82, pp. 147-8). "In the *Maha Bharata* and *Ramayana* arrows are sometimes represented as returning to the sender, who in such cases was a being possessing supernatural power."